

BASES OF TANTRA SADHANA

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PREFACE

Four are the kinds of Agamas depending upon the identities of the speaker and the listener.

"Brahma, Vishnu, Devi, Skanda are the listeners, Shiva is the speaker. Based upon these distinctions the Agamas are *srikara* etc. The Agamas are *srikara*, *vijaya*, *bhadra* and *raudra*.* *agama*, *nigama*, *tantra*, *yamala*, *arnava*, *samhita*—these O Devi, are the synonyms of *agama*."

Among the Agamas extended in this order, some are principally ritualist in character, some of *upasana*, inner

srikara: Shiva is the speaker and Brahma the listener.

vijaya: Vishnu is the speaker and Shiva the listener.

bhadra: Shiva is the speaker, Devi the listener.

raudra: Shiva is the speaker, Skanda the listener.

discipline, and others epitomes of knowledge. This is patent to those who know the Tantras. Of these, the Tantras that are mainly ritualistic deal with external sacrifice in which Peace is the primary object. Those that are essentially esoteric deal with inner practice, *upasana*. Adoration of the symbolic image, the *yantra* etc. being primary, their installation, their mantra, their practice etc. are the means by which these Tantras are dynamic for the good of oneself, of others, of the society.

Regarding the Tantras in which knowledge is the main content, it is said:

"That worship is fruitful in which the mind is established firm in the supreme ether without the stir of thought, not that which is performed only with flowers and the like.

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Senses under control, one must stress the inner sound; this is truly Japa, not the external repetition.

To conceive of the Face, gestures and the like (of the Gods) is not *dhyana*; *dhyana* is the great attunement by the infusion of the *sakti* (Puissance)."

By such statements as these, revealing the secrets of the symbols, the principles etc. of Puja and the like, the Tantra is helpful to the awakening of the inner sense. Such Tantras constitute the Tradition of the Above, *urdhvamnaya*.

Bhagavan Parashurama, recognising the primacy of this *urdhvamnaya*, desirous of showing the importance of the esoteric sacrifice through the proper contraction of external rituals like worship, posture and subsidiary topics, created the *kalpasutra* accordingly.

Hence a study of this Sutra, essence

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of the Tantra, shows the excellence of the scheme of the Tantra. By that all misunderstanding regarding the Tantra may surely be removed. With this idea, we suggested to Madhav Pandit, worthy object of our love, to render part of the Sutra into English and he has fulfilled our wish. May I hope that this attempt will prove fruitful!

A bee in the lotus-feet
of our Guru Srimad
Ambanandanatha,
Yogishanandanatha.
(*Nilakantha Mahadeva Joshi*)

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To
Srimad Ambanandanatha

PRELIMINARY SUTRAS OF PARASHURAMA

अथातो दीक्षां व्याख्यास्यामः ॥ १ ॥

Now we shall expound the initiation.

Initiation, *dikṣa*, is the first step on the long road of Sadhana. It is compared to the staircase that leads to the terrace of liberation. It is a process that launches one on the path to Realisation and hence is of capital importance in spiritual life. By *dikṣa*, initiation, the Teacher implants in the disciple the seed of realisation, communicates the necessary power to effect the fruition.

भगवान् परमशिवभट्टारकः श्रुत्यादि अष्टादश-
विद्याः सर्वाणि दर्शनानि लीलया तत्तदवस्थापन्नः
प्रणीय, संविन्मय्या भगवत्या भैरव्या स्वात्माभिन्नया
पृष्टः पञ्चभिः मुखैः पञ्चाम्नायान् परमार्थसारभूतान्
प्रणिनाय ॥ २ ॥

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Having attained, by way of amusement, the respective states and instituted the eighteen sciences beginning with the Veda and all systems of philosophies, Lord Shiva, the supreme sovereign, asked by the Divine Bhairavi, the very form of Consciousness, inseparable from himself, promulgated the Five Traditions being the essence of the supreme Truth, through his Five Mouths.

Lord Shiva, presiding over this stage of cosmic creation, promulgates the eighteen sciences and all the philosophies that are necessary for the conduct of creation. But before doing so he embodies the truth of each of them with ease, and then institutes them.

The eighteen sciences are the four Vedas, Rig, Yajur, Sama and Atharva; their six limbs, Phonetics (*sikṣa*), Science of Language (*vyākaranam*), Ritual (*kalpā*), Prosody (*chāṇḍā*), Astronomy (*jyotiṣā*), Etymology

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(*nirukṭam*); Investigation (*mīmāṃsā*); Logic (*nyāyah*); History (*purāṇam*); Ethics (*dharmaśāstram*); Medicine (*āyurvedah*); Science of War (*dhanur-vedah*); Fine Arts (*gāndhārvam*) and Polity (*nītiśāstram*).

Added to these are systems of Philosophy that deal with the metaphysics of creation.

All these, however, constitute only the lower Knowledge, *aparā-vidyā*, that gives command over the dynamics of external life. Another kind of Knowledge, a higher Science, is needed to show the way to the inner Truth, the Soul of all creation. That is the *parā-vidyā*, the higher Knowledge.

Urged by his imperial Spouse who is in truth none other than himself, his aspect of Consciousness, Lord Shiva then proceeds to promulgate the essence of the supreme Truth in Five

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great Traditions, each Tradition to govern its respective Quarter, through his Five poises of expression. Thus as *sadyojata* he announces the Tradition of the East (*purvamnaya*); as *vamadeva*, that of the South (*daksinamnaya*); as *aghora*, that of the West (*pascimamnaya*); as *talpura*, that of the North (*uttaramnaya*); as *isana* that of the Upper regions (*urdhvamnaya*).

तत्रायं सिद्धान्तः ॥ ३ ॥

Of them this is the Doctrine.

This is the Central Doctrine of those Great Traditions.

षट्त्रिंशत्तत्त्वानि विश्वम् ॥ ४ ॥

Of 36 Principles is the universe.

The whole universe is constituted of these 36 Principles of existence. They

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are Shiva Tattva, Shakti Tattva, Sadasiva Tattva, Isvara Tattva, Suddha Vidya Tattva; Maya, Kala, Niyati, Raga, Vidya, Kala, Purusha; Prakriti, Buddhi or Mahat, Ahamkara, Manas, five Jnanendriyas—ear, eye, skin, tongue, nose, five Karmendriyas—mouth, hands, feet, organs of excretion and generation, five Tanmatras—sound, touch, form, flavour, odour, five Elements—Ether, Air, Fire, Water, Earth.

शरीरकञ्चुकितः शिवो जीवो निष्कञ्चुकः

परशिवः ॥ ५ ॥

Shiva cloaked in the body is Jiva; uncloaked he is the supreme Shiva.

The supreme Reality is indeed the Transcendent, *para*. But it can take other poises also and for purposes of manifestation, it does take different self-stations. Thus in creation, when

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Shiva—the manifesting Reality—assumes an embodiment he is the Jiva, the individualised Divine. Behind the multiple veil of the body is the Shiva as Jiva. It is a triple body that acts as a triple veil: the gross body, the subtle body, the causal body. When by special means such as yoga-sadhana this cloak is cast off, then the Jiva emerges in his true form as the unveiled, free, Shiva.

Thus essentially both the Shiva and Jiva are one. They are two statuses of the one supreme Reality—Para Shiva.

How then is the Jiva to realise his true nature as Shiva?

स्वविमर्शः पुरुषार्थः ॥ ६ ॥

Deliberation on oneself is the object of life.

One should turn on oneself and

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reflect on what he is. The mind, the will, the entire consciousness must be withdrawn from their external pre-occupations and orientated inwards. They must be focused on a self-enquiry as to what is one's true and ultimate nature. This pursuit proceeds through successive eliminations of what one is not and leads ultimately to one's basic reality. The Jiva realises he is none other than Shiva.

This quest is the true object of life; all other objectives are secondary and equip life to reach this high goal.

This discipline of self-deliberation leading to self-discovery is yoga-sadhana. And an important feature of this practice is the repetition, Japa, of Mantra, the charged Word.

वर्णमिकाः नित्याः शब्दाः ॥ ७ ॥

Eternal are the words constituted of letters.

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The words constituted of letters are eternal. The Mantras are not constructed by the humans and subject to dissolution as all human constructions are. They are formed out of the eternal Speech, the expressive stress of the Primordial Consciousness, and hence carry its supernal potency.

मन्त्राणामचिन्त्यशक्तिः ॥ ८ ॥

The power of the Mantra is unthinkable.

Though the meaning of the Mantra is ascertainable by the mind and can be dwelt upon by the concentrated thought of the mind, its power is beyond the range of the mind to measure. That is because the power is not derived from a mental origin. It proceeds from a deeper and higher plane of existence from where the mind falls back.

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And there are other factors too which add to the effectivity of the Mantra.

संप्रदायविश्वासाभ्यां सर्वसिद्धिः ॥ ९ ॥

Through tradition and faith there is every fulfilment.

The Mantra must be backed up by a tradition, *guruparampara*. That is, it must have behind it the spiritual energism imparted by a whole line of practicers, from successive *Guru* to *sisya*, teacher to disciple. So handed down it is charged with a special dynamism and contains the essence of the *tapasya*, askesis, of all the *upasakas*, practitioners, that have gone before.

There must be, besides, faith. The seeker must have faith—a faith as natural as breath (*svas* to breathe)—in the sacred character of the Mantra as the sound-body of the Deity invoked,

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in the Mantra as a chosen channel of the Grace of the Guru.

When both, tradition and faith, conjoin the Mantra, there is no fulfilment that is denied to the disciple.

विश्वासभूयिष्ठं प्रामाण्यम् ॥ १० ॥

Abundance of faith proves its authenticity.

This declaration of all fulfilment is a statement of fact. It has always commanded a natural and massive faith and this shows that it is authentic. Faith is a witness to a truth not yet experienced; it is an advance intimation of the knowledge still to be acquired.

गुरुमन्त्रदेवताऽऽत्ममनःपवनानाम्

ऐक्यनिष्कालनादन्तरात्मवित्तिः ॥ ११ ॥

By forging oneness of the Guru, Mantra, Deity, Self, mind and life-

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currents, knowledge of the inner Self is attained.

The seeker has to learn to realise the oneness of the many factors that play part in his sadhana. Thus the Guru is not different and separate from the Mantra; his personality is present in the Mantra that he communicates. He is not different from the Deity; for it is the Deity that responds through the Guru to the disciple. Similarly, the Mantra is the sound-body of the Deity and also the channel between the spiritual dynamism of the Guru and the being of the disciple. This three-fold unity again is not different from himself. He is surrendered to the Deity, the Mantra and the Guru who in turn grow in him. The mind is progressively regulated and harmonised with the growing self. The life-forces which are, so to say, the steeds of the mind chariot, are brought under

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control and yoked to the sadhana. When this multiple unity is attained, when all the elements of the yoga-sadhana are fused into one living whole, then the Knowledge, *Jnana*, of the inner, unique self begins to dawn. This Self within is different and distinct from the personality on the surface. It is not subject to nature, not involved in its movements. The sadhaka has to awaken to its existence in himself and attain identity with it. For this Self is always one with the Divine Reality.

आनन्दं ब्रह्मणो रूपं तच्च देहे व्यवस्थितं
तस्याभिव्यञ्जकाः पञ्च मकाराः तैरर्चनं गुप्त्या
प्राकट्यान्निरयः ॥ १२ ॥

Bliss is the form of Brahman and that is set within the body; the five M's manifest it. By them worship in secret; hell ensues if publicised.

And there is worship. Worship of

whom? Worship of the Divine Reality, the Brahman. In what form is Brahman to be approached and adored? Brahman as Bliss, Ananda. Ananda-Brahman is there underlying the whole creation, vibrating at the core of every form and because He is there, all can breathe and move. He is there in the body as its very soul. This Bliss is normally hidden under many covers of varied sensations. It can be brought out into experience, manifested, says the text, by means of worship with the five M's. These five limbs of the worship are rendered differently to different categories of seekers, according to their level of competence and attainment. If to the dynamic, impetuous and still unpurified man they are meat, cereal, fish and so on, to the purified and uplifted in nature they have different significances, substitutional or symbolic.* In any

* Vide *Vama-marga* in the next section.

case, this worship of Ananda-Brahman is in the nature of a personal communion, a rite to be performed in becoming privacy, in the solitude of intimacy. It is not to be done in the vulgar gaze of the uninitiated.*

भावनादाढर्षादाज्ञासिद्धिः ॥ १३ ॥

Tenacity of attitude leads to fulfilment of all-round Knowledge.

* An alternate and more plausible explanation is offered by my friend, Sri S. Shankaranarayanan:

All hold that Shakti-worship (more particularly worship with five M's) is secretive and quote *prakatyat nirayoh* as a warning against publicity.

I suggest the following as a more appropriate interpretation: Brahman has *akasa* as the body (*akasaśarīram brahma*) and the *akasa* is equated with Bliss (*yadesa akasa anando na syat*). Therefore Bliss is the form of Brahman and in the microcosm that is set in the human body (the *kancuka* of Shiva). This Bliss is manifested through the instruments of enjoyment (*bhukti*) viz. five M's. Worship is performed with their aid, through their occult or secret significance, *guptya*. If done in their outwardly manifest form, *prakatyat*, hell is the result. That is, if *madhu*, *maithuna* etc. are practised in their gross outward form, not in *guptya*, to hell the sadhaka goes.

Now are stated other requirements that help the seeker in achieving his purpose.

He must have an undefeated will, a tenacity that holds firmly to the attitude that is once determined and adopted. He shall not fall a victim to doubt and waver at the first reverse in his sadhana. He must persist in faith and refuse to be shaken. That way lies success, that firmness leads him to the attainment of a comprehensive Knowledge and thence a complete command over circumstances.

सर्वदर्शनानिन्दा ॥ १४ ॥

No criticism of any system of philosophy.

The ideal seeker does not look askance at other Doctrines. For he knows that each Doctrine answers to a

particular aspect of the Reality that is relevant to the need and the nature of the aspirant. All are not cast in the same mould and the Divine Reality is not a monotone. Multiple is the manifestation of the Reality and innumerable are the ways to realise these diverse aspects.

अगणनं कस्यापि ॥ १५ ॥

Reckon nobody.

But on that account the practitioner is not volatile in his beliefs. He is firm in his faith that his path, his Doctrine, is the Truth for him. He is not influenced by what others say or pronounce on it, however eminent they may be. He does not allow himself to be disturbed from his moorings by what others do or say. He confines himself to his chosen path and sticks to it.

सच्चिदं रहस्यकथनम् ॥ १६ ॥

Communication of the occult to the right disciple.

It is a safe rule not to speak of occult matters to people. But the secret Knowledge can be communicated to the right recipient, to one who is qualified to be a disciple and receive the secret of the path that leads to the high objective.

सदा विद्याऽनुसंहतिः ॥ १७ ॥

Constant pursuit of the discipline.

Having received this Knowledge, being launched upon the path, it behoves the disciple to pursue the discipline seriously. He cannot afford to make a pastime of it or only one of his interests. It should engage his constant attention. Whatever may be

his external occupation, his inner consciousness must be always centred on this discipline. All things must be done in relation to this Ideal, with this background.

सततं शिवतासमावेशः ॥ १८ ॥

Constant entering into and possession of Shiva-hood.

The seeker must always aspire for, invoke the presence of the Lord, Shiva, in himself. He should intensely call in the Deity and when it responds, keep its presence in himself for longer and longer periods of time. This commingling of his consciousness with the consciousness of the Deity must be developed into an identity.

कामक्रोधलोभमोहमदमात्सर्याविहितहिंसास्तेय-
लोकविद्विष्टवर्जनम् ॥ १९ ॥

Avoidance of desire, anger, greed, delusion, pride, jealousy, improper killing, theft and what is inimical to people.

The Tantra regards man both as an individual and as a member of the collectivity. It calls upon him to desist from movements that are harmful to his true growth and welfare; it also enjoins upon him to avoid what may be harmful to others even though it might appear to be profitable to him.

एकगुरुपास्तिरसंशयः ॥ २० ॥

Resort to one Guru leaving no room for doubts.

A serious seeker will have one Guru, have faith in him and stick to his guidance. That way there will be no room for confusion and doubt which are inevitable if one has several Gurus at the same time. Each teaches

according to his own experience and vision and there is every likelihood of variations in their stresses and approaches to Truth, causing mental confusion in the disciple.

सर्वत्र निष्परिग्रहता ॥ २१ ॥

Everywhere without claim for possession.

The seeker of the Divine knows that all is the Divine's, all is for the habitation, the enjoyment of the Divine, *isa vasyam idam sarvam*. Nothing truly belongs to him. He puts this knowledge into practice and is free from any sense of possession anywhere. His aim, on the other hand, is to be possessed by the Divine.

फलं त्यक्त्वा कर्मकरणम् ॥ २२ ॥

Doing of action abandoning the fruit.

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Whatever action he is called upon to do, he does it as an offering to the Divine, as an instrument of the Divine without the sense of the doer. He does not seek any particular fruit in doing the action. He leaves it to the Divine's Will. He has no choice of his own in work, nor any desire to the fruit of work.

अनित्यकर्मलोपः ॥ २३ ॥

No default in regular chore.

The regular chore should not be disturbed. One has responsibilities to those around and they are not to go by default. Besides, the normal routine of action provides a field to test for oneself how far one has progressed within, to what extent the gains of sadhana are real and effective in life.

सप्तशकालाभेऽपि नित्यक्रमप्रत्यक्षमृष्टिः ॥ २४ ॥

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Even on non-availability of the five M's, intense contemplation of the regular course.

Worship shall not be left undone even if the necessary ingredients like the five M's are not available for any reason. One should mentally visualise the mode of worship and concentratedly contemplate on it, i.e., one should worship mentally. Under such circumstances even mental worship fulfils the requirement.

निर्भयता सर्वत्र ॥ २५ ॥

Fearlessness everywhere.

The seeker of the Divine has no fear from whatever quarter. He has the protection of the Guru, of the very Divine through the Guru and through his practice of meditation, adoration and worship he is in constant

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communion with the Power that guards and saves.

सर्वं वेद्यं हव्यम् इन्द्रियाणि सुचः शक्तयो
ज्वालाः स्वात्मा शिवः पावकः स्वयमेव
होता ॥ २६ ॥

All that has to be perceived is the oblation, the senses are the ladles, the powers are the flames, one's own self that is Shiva is the Fire, and oneself the sacrificer.

In this sadhana the whole of life is taken up and offered to the Divine. Every perception, every sensation, every grasping of the senses is made a sacred offering to the Divinity within. The senses that seize the experience are the ladles with which these oblations are poured; the various powers that are active in nature are the flames and the inner self which is identical with Shiva—the Divine Sovereign—is the

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Fire in which the offerings are cast.
And the sacrificer who conducts this
sacrifice is the sadhaka himself.

Thus the entire life is converted
into a *yajna*.

निर्विषयचिद्विमुक्तिः फलम् ॥ २७ ॥

**Deliberation on Consciousness
without object is the fruit.**

The desired result of this constant
endeavour is the attainment of a state
in which one can dwell on the
Consciousness, *cit*, which is not involved
in the fleeting objects of the world.
One arrives at a deeper level of
consciousness where one is alone with
a Consciousness that is untainted, apart,
unique.

आत्मलाभान्न परं विद्यते ॥ २८ ॥

**Nothing is higher than the attain-
ment of the Self.**

And this dwelling upon the

Consciousness without relation, self-
existent, leads to the attainment of that
which is so conscious—the Self.
Higher than this there is nothing else.
It is the highest end for man.

सेषा शास्त्रशैली ॥ २९ ॥

**This is it,—an explanation in brief
of the Science.**

This in sum is the content of the
doctrine embodied in the Five great
Traditions, *pancamnaya*.

वेश्या इव प्रकटा वेदादिविद्याः । सर्वेषु दर्शनेषु
गुह्यं विद्या ॥ ३० ॥

**Disciplines like the Veda are public
like courtesans; in all the philosophies
this way of Knowledge is covert.**

Indeed there are many disciplines
to help man reach his goal in the
Divine, the Veda, the Sastras and

others. They are accessible to all. But not so this Way of Knowledge. It is guarded. It forms the secret core of all Darsanas and is hidden from the popular gaze. It is the soul of all Disciplines.

तत्र सर्वथा मतिमान् दीक्षेत ॥ ३१ ॥

By all means the wise man should be launched into this.

It behoves that only the wise one, the competent, should be initiated into this Discipline by whichever means is appropriate to him. There are several ways of initiating one into this path; the Guru has to determine which is the right one for the seeker, considering his nature, his equipment and other factors.

दीक्षास्तिष्ठः शाक्ती शम्भवी मान्त्री चेति ।
तत्र शाक्ती शक्तिप्रवेशनात्, शम्भवी चरणविन्या-
सात्, मान्त्री मन्त्रोपदिष्ट्या सर्वाश्च कुर्यात् ॥ ३२ ॥

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FURTHER LIGHTS

Three initiations: *sakti*, *sambhavi*, *mantri*; **of these, *sakti* by the infusion of power; *sambhavi* by placing the foot; *mantri* by the communication of the mantra. All should be performed.**

There are several kinds of initiation. Of these, however, three are the main: *sakti*, the initiation by *sakti*, power, is done by a direct transmission* of his spiritual power by the Guru into the being of the disciple; *sambhavi* is effected by some physical contact like the placing of the charged foot by the Guru on the body of the disciple; *mantri* is done when a chosen mantra is communicated by the Guru to the disciple; his spiritual dynamism is deposited in the disciple in the form of the mantra.

The wise Guru uses all these means, deciding in each case which is the most appropriate.

* without the aid of any intermediary means like physical touch, physical sound etc.

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ARISE

Awake, do not sleep; seek the Fire.
(*Arunopanishad*)

Just as the teacher awakens the disciples asleep with a rod, so Shiva awakens fully those who are asleep in delusion, with his Shakti.

(*Shataratnasangraha*)

ATTITUDE

As is your attitude to the Mantra, to the place of pilgrimage, to the Brahmin, to God, to the knower of God, to medicine and to the Guru, so is the result.

BHUTASHUDDHI

On perceiving the dissolution of all creatures in the supportless, the form-

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less, the thoughtless, the stainless,
purification of the elements is effected.

CALL

Without call we go neither to the
house of Death nor of Hari.

CONSCIOUSNESS

Consciousness is not seen; what is
seeable is the gross. Consciousness is
self-luminous, not lighted up by any
other.

(*Devibhagavata*)

DELIBERATION

Deliberation on the Reality is the
highest; that on Shastras is middle,
that on Mantras is the lowest, wander-
ing in holy places is lower than the
lowest.

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DEVOTION

Devotion to God, as to God so to the
Mantra, as to Mantra so to the Guru,
as to Guru so to one's self.

(*Sarasangraha*)

Devotion is ninefold: hearing of the
Lord, singing of his glory, remem-
brance, adoration, worship, salutation,
service, friendship, self-surrender.

(*Bhagavatam*)

DHYANA

To become aware of the oneness of
the jiva and Brahman, that I am He,
is *nirguna dhyana*.

(*Merulantra*)

DHARMA

Three are the branches of Dharma:
self-consecration, study, self-giving.

(*Chhandogya Upanishad*)

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DIKSHA

Japa, Puja and the like done without
initiation are fruitless like the seed
sown in rock.

EFFORT

Stand up, awake, yoke yourself in
acts of becoming, constantly without
afflictions, with the faith that it will be.

EQUAL

One must be equal to all; then he
gets liberated.

(*Kaula Upanishad*)

FORM AND FORMLESS

If the mind be not steady in the
Formless, then think of the Form.

GENDER

Truth has no gender, but it is spoken

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of in terms of gender.

(*Brihami*)

GRACE

Him whom I love I make mighty,
him Brahman, him a Rishi, him a man
of pure understanding.

(*Rig Veda*)

GURU

The lamp of knowledge placed in a
vessel does not shine outside; when the
vessel is broken it shines. One's body
is the vessel, That is the lamp. When
the body is pierced by the Word of the
Guru, knowledge of the Reality
manifests.

(*Yoga Kundali Upanishad*)

With the Guru as helmsman one
crosses the subtle body and the ocean
of life by strength of practice.

(*Ibid.*)

33

That Guru is equal to Me who manifests the power of Mantra.

(*Malinivijayam*)

When God is wrath, the Guru is the saviour; but when the Guru is wrath, saviour there is none.

On abandoning the Guru there is death; on abandoning the Mantra there is poverty; on abandoning both one goes to Raurava hell.

(*Rudrayamala*)

He who looks upon the Guru as human, the mantra as a composition of letters, the image as stone, to hell he goes.

Just as *ghata*, *kalasa*, *kumbhaka* have one meaning, so mantra, deity and Guru express one truth.

The deity becomes the mantra, the Guru becomes God, the self becomes

the Guru, the mantra becomes one-self.

INTELLIGENCE

To him who has no intelligence of his own what can Shastra do? To him who has no eye what can the mirror do?

INWARD

In liberation, O Empress of the universe, Thou art turned inward.

(*Shaktidarshana*)

JAPA

To repeat the word without knowing the meaning yields no fruit.

(*Varivasyarahasya*)

KNOWLEDGE

Knowledge proceeds from the Lord.

(*Shataratnasangraha*)

Knowledge is of two kinds: higher and lower. The higher comes by awareness, the lower from the Shastras.

Seven planes of Knowledge: knowing all that is to be known; renouncing all that is to be renounced; attainment of the Shakti that is to be attained; realisation that all is a play of Maya; experience of the world as Brahman; living perception that Brahman itself is this world; consciousness that I am Brahman, one without a second, featureless, Satchidananda.

KNOWLEDGE AND ACTION

Just as the flight of the birds in the sky is on two wings, the supreme status is attained by Jnana and Karma.

(*Yoga Vasishtha*)

LEFT-HAND PATH

The left-hand path is supremely profound, unattainable even to Yogins.

Only that brahman is competent to enter this path who looks askance at the wealth of others, is impotent with the wives of others, dumb in the criticism of others, ever in control of his senses.

(*Merutantra*)

The knower of Yoga kills with the sword of knowledge the animal of merit and demerit and leads the mind to the Supreme; he is the eater of *meat*.

Cutting asunder with the sword of discrimination, the animals of desire, anger, greed, delusion, the wise enjoy the *meat* of the delight of the supreme Self, objectless.

(*Bhairavayamala*)

Give in oblation the like beasts of desire and anger and practise Japa.

(*Rahasyatantra*)

Desire, longing, disgust, fear, pity, pride, shame, anger, these are the eight

terrible *mudras* (cereals) to be roasted in the Fire that is Brahman.

Control the host of the mind and the senses and yoke them to the self; this is the eating of *fish*. The others only afflict the living beings.

Drink the nectar that flows from the Lotus in the high ether; that is the drinking of *wine*; others drink alcohol.

The subtle nerve-channel Sushumna reaching to the supreme delight is to be served; she is to be embraced as the beloved, not any human beautiful woman. The meeting of Sushumna with Parabrahman within the thousand-petalled Lotus is the *union*, not coition.

(*Bhairavayamala*)

LIBERATED

Equal-eyed everywhere, always content though without wealth, power-

ful though help-less, ever full though uncating.

LOVE

As long as the ghost of desire for enjoyment or liberation is in the heart, how can the happiness of love grow?

MANTRA

The adept in Sound-Brahman (Mantra) attains to the Supreme Brahman.

The Gods take appropriate forms to give fruit to the sadhakas; of them the chief form is the Mantra.

(*Merutantra*)

By the very utterance of the Mantra, the form of the Deity is born.

(*Brihadgandharva Tantra*)

The whole world is subject to God; the Gods are subject to the Mantras.

MAYA

It is one Maya-Power of the Supreme Lord that becomes fourfold by the difference in function; Bhavani in enjoyment, Durga in battle, Kali in wrath and Vishnu in manhood.

MOTHER

The World-Mother is greater a hundredfold than the father.

(*Brahmavaivarta Purana*)

PEACE

When with the eye of knowledge one perceives the bodiless Self, then desire falls away and peace fills.

(*Shataratnasangraha*)

PERFECTION

Perfection by exclusive concentration.

(*Bhavopnishad*)

PRACTICE

Even as fire latent in wood does not come out without churning, the lamp of knowledge does not shine without the practice of Yoga.

(*Yogakundali Upanishad*)

Practice is the means to achieve everything.

SACRIFICE

In the fire of Consciousness burning incessantly within without fuel, destroying delusion and darkness, on the altar lit by some wonderful Ray, I offer the whole universe, from the earth up to the Lord.

SELF

Self is the arrows; self is the weapon; self is everything of God.

SELF-KNOWLEDGE

Know first thy own self; then alone wilt thou know the Mother.

SENSES

The deer is led to destruction by sound, the elephant by touch, the butterfly by form, the bee by taste, the fish by smell. What to speak of man who resorts to all these five senses?

SHAKTI

By means of Her is the Primal God, the Lord of all, easy to know.

(*Naradapancharatra*)

SHAKTI-SHIVA

Shiva and Shakti are one Reality, say the Wise.

No Shakti without Shiva, no Shiva without Shakti.

(*Skandapurana*)

Shakti is not separate from the holder of Shakti; this identity is eternal as of fire and burning.

(*Shaktidarshana*)

SPEECH

Who sees does not speak; who speaks does not see.

UNIVERSE

The whole universe is a form of Shakti.

(*Shivagama*)

The truth of Chit itself is the truth of the Universe; this Existence itself is the body of Chit.

(*Yogavasishtha*)

UNKNOWABLE

The Supreme alone knows Herself,

there is none else who knows Her.

(*Prapanchasara*)

WOMEN

All the sciences, O Goddesses, are thy different parts; but women are Thee entirely.

(*Devimahatmyam*)

WORSHIP

Adore the supreme Shakti by whom all this is pervaded.

(*Devibhagavata*)

Worship the Devi by becoming the Devi.

(*Gandharva Tantra*)

Of one without Shiva-hood, worship of Shiva is fruitless.

Of all worships, the worship by inner sacrifice is the best; external

worship is to be performed as long as knowledge is not.

(*Vamakeshwara Tantra*)

Worship is the uniform flow of faith at one place by yoking the mind which is preceded by control of other activities.

YOGA

Yoga is to be known by Yoga; Yoga increases by Yoga; the Yogi who is vigilant glories long by Yoga.

(*Saubhagyalakshmi Upanishad*)